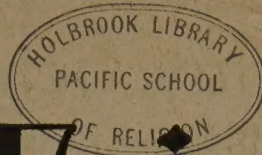


The American Friend



Old Series
Vol. LI No. 19

SEPTEMBER 21, 1944

New Series
Vol. XXXII No. 19

But Delights to Endure all Things

How to endure, when all around us die
Nations and gracious cities, homes and men,
And the sweet earth is made a filthy den
Beneath whose roof black, belching vultures fly.
How to endure the darkness, when the sky
Is totally eclipsed by evil, when
Foul grinning Chaos spreads its reign again
And all good things in senseless ruin lie.

Must we be hard as stone? It wears to dust.
As stiff as oaks? But they untimely break.
As pitiless as steel? It turns to rust,
And Time from pyramids will ruins make.
In violence, decay, starvation, need,
What can endure? Only the living Seed.

Kenneth E. Boulding.

(Taken from the Nayler Sonnets.)

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 24—The Church in the
Life of the Nation

(II Samuel 7:17-19)

FROM WHENCE COMETH OUR PEACE?

It is most interesting to observe that the person who recorded the life of David gave as the reason for David's inability to build the temple that he was a man of war. It does not seem probable that this was a punishment from God for his disobedience, for the record indicates that David had been directed by, and blessed of God in his conquests.

Had the writer discovered some great basic truth to which we should give serious consideration today? According to this principle, leaders of nations who take up the sword automatically become disqualified to guide a nation through a successful period of reconstruction. The temple stood for worship and the religious life of the nation. It also stood for beauty, and creativity, while war means destruction, sordidness and beastiality.

Another reason why men of war cannot lead people in rebuilding the temples of peace and good will is because wars are promoted by dishonesty, deception, exploitation, hatred, and dictation. In addition wars leave too many broken homes and hearts, blasted hopes, and too much human wreckage to make it possible for the leaders in wars to enlist the full cooperation of the victims whether they are at home or abroad.

It is next to impossible for leaders who have dedicated themselves to the philosophy that might makes right, and that a nation has the right to sit in judgment on its own case, and by violence enforce its mandates, to reverse themselves and lead their people into an exercise of faith, trust, and good will toward all peoples.

If permanent peace can be built only on the foundation of mutual understanding, trust, and cooperation, is there any hope of building a permanent peace?

The only method the militarist knows in dealing with an enemy is to crush him by violence. The military mind created in the youth by years of enforced training is a very serious threat to democracy and freedom among any people.

The tragedy in this hour is that neither of the old major parties of the United States has anything better to offer than force of arms to maintain the

peace of the world. A council table becomes a farce when there is always the threat of violence back of every decision. Each party insists upon adequate armaments to insure our security.

If the church has a gospel of faith and reconciliation, now is the time for it to be heard. If civilization is to endure, some group must challenge our youth to something better than the law of tooth and claw. They must come to rely upon humility, justice, mercy, forgiveness and fair play.

Questions:

What were some of the evidences to David of God's blessings upon him?

Was David justified in gloating over the destruction of his enemies?

Is nationalism a threat to world brotherhood?

What are the connections between true worship and national security?

P. M. T.

For October 1—Jesus the Light of
the World

(John 9:1-7; 13:34-41)

LIGHT IN THE DARKNESS

The lessons for this quarter, fourteen in all, will be on the life, works, and teaching of Jesus. This particular lesson lifts up the idea of Jesus as the light for all mankind.

The incidents in the texts where Jesus brought sight to those who were blind physically may be difficult to explain to the skeptical mind, but a still greater phenomenon confronts us in the study of this lesson. It is the promise that although a man may be blind to spiritual things he can be made to see again.

A few years ago I stood on the old honeymoon bridge that spanned the Niagara River just below the falls, and watched that great volume of water rush over the rapids, then make the plunge over the falls. In the distance I could see the power plants tucked away in the

side of the cliff, and I remembered what I had read in a scientific magazine some time before. The writer had said that if all the energy of the falls could be converted into electricity it would furnish enough current to light the world. Why then should any portion of these United States grope in darkness? Simply because of a lack of faith and an unwillingness to pay the price.

If Jesus is the Light of the World, why does mankind grope in the darkness of ignorance, fear, superstition and sin? It must be from a lack of faith and an unwillingness to walk in the light. A few portions of Scripture might be quoted which set forth certain principles of life.

The Light is universal. "There is a light which lighteth every man that cometh into the world."

Hopelssness without the Light! "If that light within thee become darkness, how great is that darkness."

Men can live in the dusk: "Blindness in part hath happened unto Israel."

Adequate for all our needs! "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sins."

BLIND SPOTS

Paul said that blindness in part had happened unto Israel; that, "being ignorant of God's righteousness and going about to establish their own having not submitted themselves unto the righteousness of God."

These blind spots should be feared as leprosy, yet most people go blithely on their way with little desire to discover them. I once knew a man who did not hesitate to unchristianize anyone who used tobacco, yet that same man dug his grave with his teeth.

Political affiliations or race discrimination can easily cause blind spots. It is so very easy to conform to standards and mores of the society of which we are a part, without bringing the light of Christ to bear on all our conduct.

Questions:

Is God any the less Light since he is no longer revealed in Jesus in the flesh?

What were the things in the character of Jesus that dispelled the darkness?

How do we get the darkness out of a room?

P. M. T.

The *Penn Teacher's Monthly* gives a Friendly treatment of the lesson and, in addition, has suggestions on teaching methods and other articles of interest for superintendents of Sunday Schools. Order from The Friends Book Store, Richmond, Indiana.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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PERCY M. THOMAS, Associate Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. LI No. 19

SEPTEMBER 21, 1944

New Series
Vol. XXXII No. 19

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Responsive Religion

RECENTLY there was a race-labor strike in the "city of brotherly love." White laborers on the rapid transit system of Philadelphia struck in protest to the advancement of Negro workers into certain positions on the system. When this occurred, many minds probably were turned toward William Penn, his city with the hopeful name, and to the Quakers. Those who know Philadelphia Friends well, would expect this unhappy affair to be reflected in their Meetings for Worship on the following Sunday. There is evidence that this was true. One can easily imagine Friends, one by one, rising in Meeting and speaking to this problem, with concern. That is responsive religion.

Another illustration comes out of Europe. In the earlier stages of anti-semitic ascendancy, a Jewish congregation coming from their temple on their Sabbath were set upon and beaten. When the little Quaker circle of worshipers met later in the same city, they felt the grief of these fellow citizens and spoke singly, and finally, unitedly to the problem. Their resultant action was in some measure remedial as they addressed themselves in expressions of regret and sympathy. That also is responsive religion.

We should like to feel that our Friends Meetings generally are responsive to the ills of their respective communities. A Friends Meeting for worship should be something like a ganglia in the nerve system of the community and world. Where minds, concerned with the welfare of our communities, come together in worship, the spirit of good neighborliness should be heightened. Knowledge of moral eruptions should disturb the Meeting for Worship.

TOWARD RESPONSIBLE RELIGION

But is this enough? What caused the eruptions? We were impressed with the questions raised by Friends at Seattle after the Communist disturbance of their meeting in the Institute of International Relations. "In what way are *we* responsible for the conditions that produce this restiveness?" is the question that summarizes the attitude of Seattle Friends. There is where *responsive* religion becomes *responsible* religion. It is an excellent question. It is basic to every social disturbance. We cannot have eruption without disease. There are roots to all conflicts. Where do they grow? Are they to be found in my Meeting, my institution, in my heart? It is not diffi-

cult to find the seeds of war in the hems of our garments.

At that point we are all guilty. No community of Friends in America can rightly level a condemning finger at another group of Friends. Because there has been no visible conflict in the immediate neighborhood is no evidence that all is well. We are much more responsible for moral *lag* than for moral *eruption*. Ah, there is our failure! Do our Meetings for Worship register the silent conflicts that are brewing in the souls of the oppressed and depressed? Are we as sensitive to the murmuring injustice toward men of color as to the shout of mobs? Not until we try to solve the race problem *where it touches us* have we fully protested against the mass actions of men through strikes, mobs, etc. Then, indeed, *responsive* religion would become *responsible* religion.

But it is a response that comes out of the spirit of worship. It is the facing of human problems at the point where one is supremely aware of God. That quality of response is important. In every conflict situation all people respond in one way or another, ranging from ill temper to near indifference. It is important that in our reactions as Friends to the human predicament, we shall respond from the level of worship. The Meeting for Worship will not produce "partisans" of whatever sort. True worshipers are not likely to be quick "joiners" of insurgent parties or factions, but they are ready to see the deeper implications and the sins common to all parties concerned.

THE QUAKER RESPONSIBILITY

What is *responsible* religion for us? That question is puzzling to all of us. Where and how are we to take hold of the surging problems of men and aid in their solution. We have some responsibility when the simmering problems finally come to a boiling point and then erupt, but our main responsibility lies farther back. We need to examine our own personal and collective habits and patterns of life. Is there any way in which our own Friendly institutions have also resisted the advance of Negroes and other men of color? If so, our resolutions and protests on a rapid transit strike, point back directly at us.

Try to open the way for fuller racial opportunities among us and you will also find Friends "striking," with dollars generally, but none-the-less refusing to

work in one way or another. We may condemn white men for striking in the protection of their jobs, their bread and butter as it seems to them, but we have struck against Negroes for lesser reasons than that. We have struck *officially*, not as a Society of Friends, but as institutions. We have, unwillingly for many of us, had our hands in this blood strife, up to our elbows and no documents of protest against the sins of others can avail to wipe away our stains.

North, South, East, and West, we probably are all sinners at some time or in some way, so far as group action is concerned. We have been mealy-mouthed when a lynching took place in our front yard, but more deadly still we have had only a chilly indifference to the currents that swept onward, slowly but surely, to the mobs and the lynching.

Often we have been responsive but not responsive enough. We have been sensitive enough to catch the noisy jangle of human discord, but not enough to feel the finer currents of the human spirit. We have not felt the tremble of pain in the hearts of the little Negro boys and girls as they are taught by their parents that they will not be wanted in the "favored" circles of their erstwhile playmates. We have not

sensed the pain in the souls of their parents, who are often finely cultured and rightly sensitive, as they try to interpret our snobbery to their children. How does one explain, we wonder, to a little girl that as she grows up she will not be wanted in society, unless perchance as a charwoman. She must aspire, but to what? To little more than becoming a "maid?" She may find a few opportunities beyond, but not many. She must be prepared to accept her status—her class.

While this is happening, the white finger is pointing at the low economic or cultural level of a Negro community and citing it as evidence of inherent racial inferiority. How can God forgive us! We are guilty not of sin alone, but of stupidity.

In so writing it is not assumed that the racial problem is simple—that it is merely a matter of Friends changing their minds. Society is not so easily reformed and the creative peace way must be applied between white people who differ on the problem as surely as between races. But that does not release us from a few very obvious responsibilities as persons and for Quaker institutions. Our Meetings must become more responsive and more responsible.

E. T. E.

The Teachings of Jesus

As Understood and Practiced in Christendom

By Elbert Russell

IF all the gospels had been lost, as a large number of early Christian documents which dealt with the life and teaching of Jesus, have been lost, it would tempt scholars to try to reconstruct his teaching. Aside from references to his sayings in early Christian writings and quotations from them, the principal basis for such an attempted reconstruction would be the ideals and practices of Christendom, on the assumption that the latter would correspond closely with the Lord's teachings.

The discrepancy between his teachings as preserved in the gospels and the common standards of Christendom is startling and thought-provoking. A recent work on the primitive church maintains that the early church saved Christianity by abandoning the attempt in large measure to live by the idealistic and impracticable teachings of its founder. Of the abandonment the succeeding statements leave no doubt. Whether it "saved" Christianity or not is open to question. But whether it "saved" the world or not depends on one's conception of salvation. It is to be noted, however, that the evils and sufferings which afflict and even threaten to destroy the so-called Christian world today, did not arise from an attempt to put the teachings of Jesus into practice in all human

relations. The following is the result of such an attempt to guess at the content of Jesus's teaching on crucial points on the basis of current and historical Christian thought and practice.

FROM THE GOSPEL ACCORDING
TO MATTHEW

5:3-12:

Blessed are the rich in spirit, for the kingdom belongs to them.

Blessed are the happy, for happiness is the true end of life.

Blessed are the arrogant and the "go-getters," for they shall possess the earth.

Blessed are the self-righteous, for they shall be satisfied with themselves.

Blessed are the ruthless, for they shall not need mercy.

Blessed are those who are conscienceless, for they shall feel no need of God.

Blessed are the warriors, for they shall be called great among men.

Blessed are they who "run with the multitude to do evil," for the kingdom of God belongs to them.

Blessed are ye when men praise you because you conform to the world; rejoice in your popularity, for great is your reward on earth; and ye shall escape the fate of the prophets, who were persecuted because they obeyed God rather than men.

5:21:

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that everyone who is angry with his brother without a just cause, shall be in danger of the judgment; yet it is right to kill in self-defense, in capital punishment by the state, and in war.

5:23, 24:

If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, go ahead and complete thy sacrifice and forget thy brother.

6:9-15:

Our Father who are in heaven hallowed be thy name; thy kingdom come; thy will be done in the world to come, for we do not expect it in this world. Give us day by day our daily bread, but do not change the economic order that leaves many of our brethren hungry. Forgive us our sins, even though we do not forgive those who sin against us. Lead us not into temptation, except in so far as our institutions make it necessary; but when we do fall into sin, deliver us from the consequences; but do not delude us into trying to be perfect.

Quakers in the Stream of Life

By W. Glenn Roberts

THE ILLUSIONS OF PACIFISM
I was one of the subjects discussed at a conference I recently attended in Detroit. Since, probably because I declared myself on the issue, the discussion led to a very frank appraisal of churches, including Quakerism, I want to pass on what I consider a very challenging analysis of the Quaker social and religious program. The conference was that of the "People's Institute of Applied Religion," a movement which may prove important in American social and religious life.

For some years there has been growing in the United States a virile movement made up of scores of new, fanatically-devoted, religious sects which have shown a phenomenal increase in membership as compared with the "older" churches. Included are the Holiness and the Pentecostal groups, the Nazarenes, the Pillar of Fire, the Plymouth Brethren, various groups known either as the Church of God or the Church of Christ, the Assemblies of God, Jehovah's Witnesses, and many others not so well known.

WHY THE RISE OF THE SECTS?

While they are often mutually exclusive, they, together with other groups which have cut off from the older churches, notably the Baptist Church, do constitute a "movement" because of their common origin, aims and practices. Starting among share-croppers and other impoverished Southerners, they have spread over the entire country.

Farm hands, share-croppers, poorly paid factory workers, and other economically depressed groups, many of them disfranchised by the poll tax or by the doctrine of white supremacy, have provided the following for these sects. Because of their lack, not only of the usual comforts but of adequate food, clothing, and housing, they look to the hereafter with actual longing, which gives a dynamic to their religion quite lacking among more comfortable churchgoers. Their number includes faith-healing cults simply because they cannot afford medical attention. Their long hours of work, "from see a caint-see" precludes time for amusement, so to them recreation is of the devil. Their sense of grievance gives a strong emotional content to their religion.

Out of these harsh facts of life these new religions have been created, and their steadily mounting numbers is a phenomenon not to be ignored in American life.

The first nationally known leaders who attempted to utilize the power of

numbers involved in these sects were such men as Gerald L. K. Smith, William Pelley of Silver Shirt fame, Winrod of Kansas; Colonel Sanctuary, and "Two-gun" Frank J. Norris. These men are all clergymen and some are now on trial for sedition.

A PROPHET APPEARS

The Peoples' Institute is the product of a leader of another kind, Rev. Claude C. Williams, Minister to Labor of the Detroit Presbytery. Mr. Williams started life in a share-cropper home, and after beginning to preach developed his philosophy of "Applied Religion."

This first Congress of the People's Institute was made up of share-croppers and factory preachers, labor leaders and union members, and progressive church leaders and laymen. Any who were in these categories were seated as delegates if they subscribed to the following points: 1. For a people's world; 2. For the utter defeat of all Fascist forces; 3. Against the illusions of pacifism, nationalism, appeasement; 4. For racial equality; 5. Against the sin of anti-Semitism; 6. Against the poll tax; 7. For the organizing of all workers into labor unions; 8. For whole-hearted support of the principles and conditions set forth at Teheran; 9. For a dynamic religious program.

Mr. Williams gave me the privilege of the floor, knowing that I am a pacifist. Several other pacifists who are concerned for the underprivileged and disfranchised working groups were also present. Mr. Williams himself had suffered as a pacifist preacher, and had turned regretfully from pacifism because he came to believe that the literally starving share croppers and others for whom he worked had been deserted by the churches and left to the bitter mercies of courts and police officers who were controlled by employers determined to maintain a peonage system.

We discussed the "categories" of pacifism. We recognized that the term "pacifism" has no proper definition, being a relative term to everyone. Some—even Quakers—say, "I am a pacifist, a peace-lover, but when a war like this comes it simply must be won." Others will not serve as soldiers, but will do non-combatant duty or buy war bonds. Most pacifists admit the necessity of a civil police force. There are few who really even approach "absolute" pacifism. Again, pacifism has often been used as a "front." Isolationists have hidden behind it; Hitler preached it in the Balkans; pro-fascists like Coughlin and Winrod extolled it to prevent America's

entry into a war against fascist powers.

In such confusion, any pacifist comes under legitimate criticism if his pacifism is not grounded in a universal respect for human personality that is intelligently concerned for the brotherhood of man in every one of life's relationships.

OUR LOST BIRTHRIGHT?

It was at this point that, for the first time in my life, I found myself under suspicion as a Quaker. In answer to my questions, I was told by members of the Peoples' Institute that they could not believe that Quakerism had any dynamic future. Their reasoning was simple and distressingly logical:

1. The Quakers as a body have shown no concern for the sharecroppers and factory workers who are kept under an actual system of peonage and deprived of their constitutional rights, often including the vote. Feeding some of them to prevent actual death by starvation is an act of kindly paternalism, not of concern for the only basis of human personality—freedom.

2. The Quakers have accepted for themselves the American form of Nazism inherent in discrimination against Negroes. Most of our secondary schools are "Jim Crow." The very excellence of Quaker tradition about the freeing of Negro slaves makes our present leadership in race discrimination doubly damning: others say, "Even the Quakers acknowledge the impracticability of accepting Negroes as equals."

3. When Quakers knew the lash of the whip and the stench of prisons as they fought the fight for recognizing the brotherhood of men and the sanctity of all human personality, they were the trusted leaders of the poor. But now that they have become comfortable and respectable, nothing is left of their driving social passion except a form of charity which actually helps maintain a system of peonage. Quakers show no unity with men who are today being whipped and imprisoned, and many are, as the price of carrying on the fight where Quakers left off.

So, because Quakerism is unable to ally itself with the fight against white peonage and race discrimination in America, our pacifism is not considered rooted in the Fatherhood of God and the brotherhood of man. Quakers were the only major group ever to attempt to wage this fight as pacifists. The fact that our spiritual ancestors had the Christian audacity to do that very thing is the occasion of our unequalled reputation. But the torch has fallen from our

trembling hands and, at the present moment, our reputation makes our current alliance with "status quo" forces a very grave handicap to be overcome by others who are today's champions of human personality.

PACIFISM—ROOT OR BRANCH?

It is alarming to me to see the "people's cause" taken over by men who are unable to see the value of the pacifist method used by Quakers during their great period of social reform. It is distressing to me to see the value of pacifism negated by Quakers by their retention of the method after they have relinquished their leadership in the cause. We know pacifism *is* used by cowards, traitors, and fascists. Our present course is identifying us with these.

Another consideration we must bear in mind is that pacifism has grown enormously in the other older churches, and will grow more rapidly after this war is over. Because we are a small group, our leadership in peace methods will become negligible as immensely larger sects take hold of it. When that happens, unless by then Quakers have established leadership again in an audaciously pioneering fashion, we had better die as quietly as possible to avoid becoming ridiculous.

Now, our pacifism was never a root, it was a branch. Formerly the sanctity of all human personality, which in turn was born of an unusually clear religious experience, was the root of all our social pioneering. Prison reform, women's rights, honesty in business and pacifism were some of the branches. Where in our twentieth century would that ancient concept of the sanctity of human personality carry us if we really had it as our social root growing out of religious experience?

Certainly it would be well for us, in answering this question, to discover the fact that the great mass of Americans whose personalities are *not* being respected are saying that the churches have deserted them and that the C.I.O. is the only friend they have. This discovery ought to serve as a very good place from which to begin some intense heart-searching.

Meanwhile, the "Peoples' Institute of Applied Religion," sponsored by the Presbyterian Church, is the one movement which is seeking to use a religious approach in today's phase of the age-long fight to establish the principle of the sanctity of human personality. I fear for the results of that fight unless it is waged, as it was in the seventeenth century by Quakers, by peaceful means. Do Quakers have any message for such a time as this?

I presume to write this because I believe we both have the message and can live it, if we will.

Kaimosi Schools

By A. Willard Jones

ANYONE flying in an airplane from Kisumu to Kitale would see, when halfway to Kakamega in North Kavirondo, a rectangular area of a thousand acres of forest in the midst of many gardens and fields. This beautiful bit of protected woodland is the Kaimosi Friends Mission Station which was set aside in 1902 for the use of the Friends Africa Mission from America for the purpose of establishing a church, a hospital and schools for the African people of Nyanza Province. From the hill-tops of this area one can have an extensive view of fertile rolling country as far as the Nandi Escarpment on the east and Mt. Elgon on the north. Water is secured from many springs, and a small river which runs through the forest furnishes power for a mill where timber is sawed and maize is ground into flour. Gold is found in this Tiriki country and several mines are located near Kaimosi but most of the land is used for agriculture. Because of its fertility and because of the plentiful rainfall, large crops of maize, millet, bananas and potatoes are grown.

The educational work at Kaimosi includes a primary school with two divisions each of standards IV, V, and VI; a boarding school for girls, a class for elementary teacher training and an elementary school for younger children who live near the station. All these departments have excellent buildings which have been erected under the supervision of the Technical Department by workmen trained at the Mission and from materials chiefly obtained locally. These buildings include dormitories, classrooms, carpenter and tailor shops, a meeting-house and a domestic science building. Both boys and girls have individual and school gardens where they grow vegetables for themselves and for the school and where they are taught practical agriculture including the care and preservation of the soil. In the carpenter shop the boys make desks, beds, tables, and various useful articles of wood. In the tailor shop they make their school uniforms and do some sewing for others in the community. The girls are taught cooking, sewing, spinning, child care, general care of the home as well as all academic subjects such as English, mathematics, geography, Swahili and nature study. Kaimosi has coeducation.

Many tribes are represented at Kaimosi. The largest number are Maragoli. Then come Kitosh, Tiriki, Isukha, Idake, and Kabras, while there are a few from Kakalelwa and Bunyore tribes, and one each from the Marachi, Marama and Wanga groups. There are also girls from most of these tribes and one representative of the Luo tribe who is now in

standard VI. All these children study together very happily so that the schools should contribute to better tribal understanding as well as better relations between boys and girls. There are girls in all standards of the primary school and in the teacher training course.

In the primary school there is an active troop of Boy Scouts under the direction of a capable Scoutmaster. Physical training is given to all boys and girls in the morning of each school day and there are a number of football teams which play in the afternoon. The school takes part in the annual sports competition and one of our boys holds the record for the one hundred-yard dash. This year hobbies have been introduced on Wednesday afternoons when boys may engage in the hobby of their choice. Some are learning to spin wool and weave it; others have formed a Young Farmers' Club and learn how to mend simple tools used on the farm; some are learning to make bricks and work in clay; several arrange pictures for use in visual education. It is hoped that these hobbies will lead to useful skills which the boys will enjoy after they leave school.

Many who finish the primary school go on to the Church Missionary Society school at Maseno and to the Alliance High School at Kikuyu, while more than half a dozen have pushed on for advanced work at Makerere College in Uganda. Three of these have returned to teach at Kaimosi and the schools are further staffed with well-trained primary, lower primary, and elementary teachers. Two Europeans give full time and two give part time to the educational work of the station.

There is a Kaimosi Old Boys' Club which is very loyal to the school. A great many of their members are engaged in war work at the present time. Some are in the ranks of the regular army, some in the medical department, some in the education corps, and one is in the chaplain service acting as a guide to the holy places for East African troops who are in Palestine.

The people in Kavirondo turn out in large numbers to attend games, concerts, lectures, cinema and radio programs as well as the religious gatherings of the Mission.

Bible classes taught by a specially trained teacher are scheduled throughout the week for all primary school standards and in the elementary teacher training course. In an effort to bring the gospel message to a wider group, the boys of the school have organized a Fisherman's Club which meets each Tuesday evening. The members of this

Club make it their aim to go into various parts of the surrounding community to hold religious meetings and speak to young people of their own age about the Christian message. Each Thursday evening there is a community prayer meeting led by teachers or religious leaders of Kaimosi and all boarders attend both morning and afternoon services in the chapel or Meetinghouse on Sunday.

Large numbers who take the common entrance examination cannot be accepted because of lack of space but those who

come to Kaimosi surely find it a school of opportunity—a place where they can find in a religious atmosphere, an opportunity to secure an education that will fit them for wider service in the years ahead. They complete the regular primary school syllabus and so are ready for higher education if they are able to study further. At the same time they have learned many practical skills which will enable them to become better farmers and workers in their own communities, even if they receive no further

education. The large number of successful teachers, medical assistants, workers in government posts, builders and carpenters who are filling useful positions in Kenya today demonstrates the useful nature of the educational work done here. We hope that the present student body will measure up to the standards set by their older brothers, and that the community may continue to be enriched in its social and spiritual, as well as public life, by the presence of the Kaimosi schools.

Anarchy or Government

Application of the Friends' Peace Testimony

By Samuel R. Levering

PHILIP JACOB'S last article suggests that I am shopping for peace at the "bargain counter." If he means that I am seeking to further *all* effective means of getting rid of war, I plead guilty! Kenneth Boulding has well stated the case: "Outward war is to be condemned, not because it is inconvenient or destructive, but because it does such injury to the soul of man, raising in him such lust and hatred, and killing in him the seeds of universal love, mercy, and peaceableness." One war builds toward another, as well as bringing economic chaos—destroying, brutalizing. Nothing damages the work of Christian missions more than war by "Christian" nations. Nothing retards the growth of the Kingdom of God in the hearts of men more than war. These are some of the reasons why I am a pacifist. They are also reasons why I try to further all effective means of getting rid of war.

ELIMINATING WAR

As I see it, eliminating war involves three fields of action. *First is building individual Christian character. Second is building Christian principles into national action. Third is the establishment, use, and improvement of world government.* The three must proceed simultaneously. Permanent peace will not come without constructive effort in all three fields. Effective work in any of them is real peacemaking.

Philip Jacob emphasizes the first field, supports the second, and opposes the third. His first article gave an able statement of the pacifist position on personal peacemaking. I agree thoroughly that building the love of God and of one's fellowmen into the hearts of men is necessary for durable peace. I have no desire to "by-pass personal peacemaking." I used less space on that subject in my first article only because Philip Jacob had covered it well, and because

a chief purpose of this forum is to explain differences in point of view.

Kenneth Boulding agrees that all three types of action are essential. In my opinion, his article is sound, well-balanced, and constructive. My only differences from his views are minor, concerning relative emphases on the second and third fields, and the way in which first steps toward world government probably will come.

A MAJOR DIFFERENCE

Both Philip Jacob and I want a warless world. We are pacifists, personally choosing to combat evil only by love. Both of us believe that the same choice, complete pacifism, would be right and would be the most rapid and effective road to peace for our country. I think that we also agree that our country will not now, or in the foreseeable future adopt complete pacifism. It may attempt to continue anarchy and the Monroe Doctrine, as it did in 1920, or it may participate responsibly in an international organization or government. Philip Jacob prefers continuing anarchy and the Monroe Doctrine. I recommend participation in international government.

Will an attempt by the United States to continue anarchy eliminate or reduce national reliance on force, or make war unlikely? If it is tried, will it not be heavily armed anarchy, possibly with peacetime conscription? Would not the United States maintain armed bases from Greenland to the China Sea? Would not the Monroe Doctrine, under which Philip Jacob says, "The United States would not permit intervention in the American Republics," continue to rest on dominant United States armed power in that area? Would not international economic policies be decided at least partially by their effect on potential enemies? And would not war soon follow?

Participation by the United States in any international organization or government now obtainable also would not eliminate reliance on force, and probably would not prevent at least one more major world war. Nations now are unwilling to give up enough "sovereignty" to make a world organization completely effective. In my opinion, however, it would reduce reliance on force; would take the first steps in bringing national force and its use under law; would further the general acceptance of government as a substitute for force in settling disputes and making changes between and among nations; would facilitate the work of international functional agencies dealing with economic problems, health, relief, etc.; would at least postpone the coming of another war; and would eventually lead to acceptance of an effective, federal world-government under which war would be, largely or completely, a thing of the past.

The difference in political programs, then, is not between force and no force or complete good and complete evil, but between alternatives neither of which is ideal, but which we agree will have different consequences.

BASIS OF THE DIFFERENCE

Our differing choices spring from diverse judgments concerning the facts of history and the nature of man. I will state some of these points, then apparently what Philip Jacob's position is, then a question or comment.

1. ELIMINATING EVIL INSTITUTIONS

Philip Jacob says that there is no distinction between eliminating the political institution of war and achieving peace within the human heart. Agreeing that God's peace in many human hearts is essential for eliminating war, is it not likely that war will be gotten rid of as slavery, dueling, feuding, etc. have large-

ly been, long before everyone is Christian?

2. PERSONAL MORAL PRINCIPLES AND POLITICAL ACTIONS

Philip Jacob rightly says that, "A man's political actions will never get far ahead of his personal moral principles." Is it not equally true, however, that political actions usually lag far behind personal moral principles? Is it not a present task to bring the political organization and standards of nations concerning war and violence to the same point that individuals now accept for their own behavior? Is there not now wide agreement that international war is wrong, but no good mechanism to make the feeling effective?

3. PACIFISM AND WAR

Philip Jacob says that only through our nation's having, "a staunch determination to refrain from all war, no matter what the pretext,"—complete acceptance of pacifism—can we move "towards an enduring peace." Agreeing to the contribution and merits of pacifism, has the establishment and maintenance of internal peace within the United States and elsewhere required the prior existence of a ruling majority of pacifists? Has the requirement not been that a large majority must be willing to accept limitations on their "sovereign right" to kill, rob, be the judge in their own disputes, exploit others, etc., in return for the benefits which government provides? Has not agreement by a large majority that premeditated murder is wrong proved valuable, even though they and the law did not so consider killing in self-defense? Is not such gradual progress in national attitudes toward war already taking place, and will not the steps toward its elimination likely be similar to those which have so greatly reduced personal bloodshed? If eliminating war must wait until nations accept complete pacifism, can there ever be permanent peace?

4. WHAT IS ANARCHY?

Philip Jacob says that with no international government, whether we would have international anarchy and war, "depends entirely on (the) motivation." Webster defines anarchy as, "the state of society where there is no law or supreme power; a state of political disorder." Does that not exactly describe present world political arrangements, and will anarchy continue unless at least some national actions are brought under law by international organization or government?

5. GOVERNMENT VERSUS ANARCHY

Philip Jacob seems to think that with a given group of individuals or nations

it is immaterial whether there is government or anarchy: good people or nations will do well, bad people or nations badly, those with a mixture of good and evil in between. Has any anarchic society including all people in a geographic area ever operated successfully? Has not the human race everywhere found government necessary for peaceful settlement of disputes, promotion of general welfare, and restraint of evil doers? Wherever stable government has replaced anarchy, has not internal violence decreased? Does not good government help make good people, as well as good people help to make good government?

6. EFFECT OF ENLARGEMENT OF "PEACE AREAS"

Philip Jacob says that as areas under common government have enlarged, wars and violence have increased, and that the past century probably has been the worst in the world's history. Is there more violence and bloodshed per person than in the days when the Israelites killed every Amelakite, man, woman, and child, or in the days of Ghengis Khan, or the Anglo-Saxon slaughter of Celts in England? Would not the logic of Philip Jacob's position be that we should actively work to break down the United States into forty-eight independent states, or three thousand, five hundred independent countries, or one million independent clans? Were such a project successful, would we then have less violence and a better life? Were William Penn, John Bellers, John Bright and many other leading Friends right in urging international government as a means to eliminate war?

7. REASONS FOR ENLARGEMENT OF PEACE AREAS

Philip Jacob says that, "peace was not established within the national community because of a growing sense of humanity, but to make more effective the pursuit of the selfish interests of its members at the expense of those outside." Is it likely that all the motives for establishment of the United States by the thirteen independent colonies, for example, were entirely selfish and sinister? Was not prevention of war and the recognition that anarchy among them was not working well an important motive?

8. SECURITY AND DISARMAMENT

Philip Jacob implies that the desire by individuals and nations for security can be solved by ignoring or condemning it. He also implies that the problems of disarmament can be solved while doing nothing about the problem of security. Does not Jesus picture heaven as a very secure place! Is not the desire for security from violence, war, want, op-

pression, if balanced with concern for others, deep, natural, and right? Is it not a major difficulty that nations seek security from war through domination, competitive armaments, or alliances, all of which bring insecurity to others and therefore to all? Nations will not now completely abandon armed force as a means to security. Would not whatever forces are responsible to an international organization cause less insecurity to individual nations than national forces controlled by their neighbors? Can disarmament be achieved without dealing with the problem of security?

9. POWER

Philip Jacob rightly fears that large victor nations will abuse the virtual monopoly of power which will be theirs at the close of this war. He thinks that a world organization would increase their monopoly and the danger of its abuse. Will such abuse be greater if these large nations act alone or through alliances, or if they take part in a world organization in which small nations also sit in the council and assembly? Cannot abuse of power be opposed more effectively within a world organization? Has not a preponderance of power under law, as within nations, been more conducive to peace than a balance of power under anarchy?

10. POSSIBILITY OF ISOLATION

Philip Jacob thinks that the United States can remain in isolated peace when the rest of the world is engaged in major war. On the basis of experience and the recent decrease in geographic isolation, is it likely that the United States will remain out of any major war? Does peace for the United States not depend on general peace?

UNITY IN DIVERSITY

Peacemaking is a tremendous task. There are honest differences concerning methods of peacemaking among Friends and others earnestly desiring peace. We are united in desiring to eliminate war. Our different emphases may supplement each other and keep the application of our peace testimony from becoming one-sided. We must be careful to keep close to God, the source of truth; to follow truth wherever it leads us, regardless of preconceived ideas; to keep ourselves humble and willing to accept Divine guidance into truth new to us; to keep a proper balance and synthesis between personal and political peacemaking; and to work in the spirit of friendship and love with all those sincerely desiring peace.

Together we can contribute to building a warless world by building Christian character, putting Christian policies into national action, and building effective world government.

Reflections from Yearly Meetings

Quakers Meet at Plainfield

By Eliezer Partington

AS Friends gathered for the eighty-seventh session of Western Yearly Meeting held in the Meetinghouse set among the great trees in Plainfield, Indiana, we missed several of the "elder statesmen," and the memorial service held in an early session reminded us afresh that God takes the workmen but the work goes on. The Junior Yearly Meeting (Murray Mills of Fairfield, Mary Maxine Kendall of Carmel, and Marylynn Weaver of Westfield, clerks) with its average attendance of nearly sixty and the young people's rally on Friday with an attendance of about two hundred, brought to us the realization that a new generation is already taking its place and assuming responsibility in the church.

The statistician reported a total membership of twelve thousand, six hundred, fifty-two, and while that shows a loss of twenty-four, it is not too discouraging when we are informed that the loss is occasioned mainly by the fact that membership lists are being revised and some inactive members are being discontinued. There were additions in several quarterly meetings and Western Yearly Meeting has good reason to face the future hopefully.

In this hopeful spirit the Meeting approved in principle a proposed new program of advance. This program would make available to the ministers more and better "tools" and would provide annual seminars with adequate faculty for instruction and inspiration. Second, it would provide a system of training for elders and launch a program of evangelism suited to the needs of the several meetings; and, third, it would offer a forward looking program for the sessions of the Yearly Meeting. This was put into the hands of the various committees to be worked out as soon as practicable means may be devised for making it effective.

The fact that the benevolence budget was overpaid by nearly six thousand and that more than nine thousand dollars were paid in for the support of the CPS program, were further reasons for encouragement. The fact that the ratio of men in the military service is more than seventeen to every one in the CPS camps indicates a serious failure in our education for peace. It has not, however, altered our conviction that we must bear our testimony.

Each morning a group of about twenty-five Friends concerned for our

peace testimony met at the early hour of six o'clock for worship and meditation. The "Peace Tent" was the center for the distribution of literature on peace and social action. A vigorous protest against the adoption of any sort of peacetime conscription was sent to our congressmen and other government officials.

THE WORLD FELLOWSHIP

Wilfred C. Reynolds, reporting the recent meeting of the American section of the Friends World Committee for Consultation and the receipt of the Epistles from London, Dublin, and five other overseas' yearly meetings, brought us into a renewed fellowship with these distant bodies of Friends. Friendly visitors were present from New England, Philadelphia, Indiana, Iowa, and California Yearly Meetings.

We were reminded by the Missionary Committee that there are responsibilities toward peoples both near and far. In a simple but effective service the work of carrying the gospel to other peoples through a period of fifty years of service was presented in commemorating this fiftieth anniversary year and the seventy-fifth year of the work of the Committee on Indian Affairs. We were very happy to have with us Christina Jones who will soon set out for Palestine to work in the mission there.

On Tuesday evening, Dr. Alexander Purdy brought to us a message which we trust will be the first in a series of lectures on Quaker themes. His address on "Quakerism: A Community of Witnesses" was well received and sets a high standard for those who may follow.

THE WORK OF COMMITTEES

The reports of the Committees were comprehensive. The Bertha Ballard Home Association always brings an interesting account of the work being done in providing a comfortable and friendly home for young women who go to Indianapolis for work or to attend school. The Home is always filled to capacity and has a long waiting list.

The Committee on Public Morals presented as their speaker, H. Millard Jones of Minneapolis. He reminded us that the law of the harvest applies in the realm of the spiritual as well as in the realm of the material. The fight for a sober nation is one big fight the church has on her hands. We cannot build a civilization on the theory of revenue by debauching our people.

Chase Conover brought us up to date on the program of the CPS, and E. Raymond Wilson told us about the legislative outlook as it appears in Washington. The next two years may well be the most perplexing years in our history, he said. We cannot solve the problem of conscience and war without solving the peacetime conscription and there is no organized cohesive body to oppose it, and this despite the fact that there is no defensible, logical basis to justify such a program when all human experience demonstrates its folly.

The members of Western Yearly Meeting are given opportunity and every encouragement to become a "well read" people. The Literature Committee reported that nine hundred persons read five thousand, eight hundred, ten books during the year. Milton Hadley's address was practical and helpful. He encouraged the reading of the Bible and especially commended the newer versions which are the result of researches which have thrown much light on many obscure passages. He stressed the need for reading the books of the great religious leaders, and the writings of the "two Joneses" were commended as among the most influential of our day.

THOSE WHO ADDRESSED US

Glenn A. Reece, in the few months he has been with us, has taken up the work of the Yearly Meeting Superintendency with vigor and understanding. His messages in the devotional half-hour each day were most helpful and held before us a high standard of Christian experience. This period was given over to Errol T. Elliott on Thursday when the report of the Evangelistic, Church Extension, and Pastoral Committee, together with that of the Executive Committee, was presented. He told us that the times are calling for a new apostolate. In a changing world there are some fixed and universal principles—those enunciated by Jesus in the Beatitudes. These are the constants. In a world where men are trained to kill in six ways silently, the church must know one hundred ways to heal silently. Again in his address for the Stewardship Committee he challenged us to accept stewardship that devolves upon every follower of Christ. We can have no security until all are secure. Either we will share or we shall fight.

Dr. John Holland of the Little Brown Church of the Air spoke to a capacity audience on the "Mystery of Godliness." God has surrounded us with mystery so that we shall not become too lazy. After all our vaunted progress we still have

only a scanty knowledge of God's universe. The mystery of godliness is the mystery of power. Culture and refinement will do much to make the world a more pleasant place, but only the power of the gospel can make men over.

Kenneth Pickering was the speaker for the Christian Education Committee. He emphasized individual evangelism through Christian Education.

Saturday was Earlham day as always at Western Yearly Meeting. The college has sacrificed much in a material way by refusing to participate in the military program. We commend this stand and believe the spiritual gains will outweigh the material loss. The address was given by Lawrence Hadley of Purdue University, one of Earlham's own sons.

The devotional meetings held at eight o'clock each morning are an important part of any Yearly Meeting session. These meetings were on a high plane and were well attended. The messages brought by Norval Webb and Milton Hadley of Indiana Yearly Meeting and by ministers of our own Meetings were helpful.

MINISTRY AND OVERSIGHT

The Meeting on Ministry and Oversight was held on the first day of Yearly

Meeting. Three newly recorded ministers were introduced and recognized in a very simple and impressive service. Milo S. Hinckle presented an address on leadership that was very timely. He placed much stress upon group leadership as more in keeping with the need and the genius of Friends than the dominance of any one person. Our system of organization if it functions properly should produce a high type of leadership, giving, as it does through the system of committees, unusual opportunity for developing leaders. The meeting for worship where the responsibility is shared by the group likewise is a good training school. The importance of a well-trained ministry cannot be over-emphasized. Meetings should not think their duty is finished when a minister is recorded, but every opportunity for educational preparation should be made available.

There echoed through our minds one or two thoughts from London Yearly Meeting. "We do not ask," says this epistle, "to be kept safe, but to be kept loyal." The way of love, they go on to say, is the only way that promises any sort of peace in a positive and creative way. "Amid the darkness the light shone, but the darkness did not master it."

claimed attention was the Scattergood Secondary Friends School to be opened at West Branch this fall. Our Yearly Meeting is cooperating with the Conservative Branch in this project—with committees, students, and moral support in such ways as will advance the cause.

The Peace and Service Session was outstanding in the scope of its presentations, reporting on the Des Moines Hostel for Japanese-American evacuees, work of the CPS camps and prison reform. It was noticeable that representatives in these fields used available intermissions to show pictures of the CPS camps and workers at Trenton, North Dakota, giving talks upon prison life, and in general taking seriously their opportunity to contact Friends about matters that so deeply concern them. Philip Jacob of Philadelphia was their main speaker and held the attention as always with his outreach to China, India, devastated Europe and all areas of human need, as well as to forward-looking plans for reintegrating men in post war days.

The Woman's Missionary Union and the Mission Board presented Erna O. Nixon, returned missionary, as the speaker on Missions who gave a unique picture of missionary results as she spoke on "Missions in Reverse," in war torn districts where weary soldiers are finding missions in unexpected places to refresh body and spirit.

The Board of White's Institute at New Providence, gave us an inside view of Quakerdale and the personnel or personalities in its boy life. Here as elsewhere there are prosperous times as the Treasurer's report showed. They are accumulating a fund for a less prosperous day when it will be needed beyond the income.

The World's Consultative Committee and National Committee on Legislation brought much of interest. It was news to many that Friends have a Yearly Meeting of six thousand members in Madagascar.

The Department of Christian Education gave one incident at least that should be passed on, in which a Meeting had an increase of one hundred by the faithful work of Sunday School teachers in the Intermediate Department, and as the result of a membership class conducted by the pastor.

William Penn College, the Yearly Meeting's largest responsibility and opportunity, brought the usual concerns about a guarded education to make lives, not money.

The closing day was left for the Committee on Public Morals and they did some fine planning, not the least of which was to bring to us Judge Bales of Columbus, Ohio, who made some forthright appeals as he poured into his

Hawkeye Quakers Confer

By Martha Hadley

IOWA Yearly Meeting (Five Years Meeting) assembled at the appointed hour in greater numbers than usual. The attendance on the opening day was declared to be the best for years and a spirit of devotion and praise pervaded the sessions throughout.

Because of sickness, Edgar Stranahan, the presiding clerk, was not present but Roy Williams was made acting clerk and filled the office well. Cora Mattison was returned to the post of recording clerk and Orville Cox of reading clerk. Richard P. Newby served well as announcing clerk.

Visiting friends presented to the Meeting were Albert Copeland, Charles Beals, Percy Thomas, Howard and Anna Brinton of Pendle Hill, Mr. and Mrs. Kenneth Holding of Grinnell, Walter Lawrence of Bay Shore Meeting in Texas, Philip Jacob of Philadelphia, Oscar A. Myers, Erna Nixon, Ivan Milhouse and several representatives from CPS camps, all of whom contributed largely to different phases of our work.

While there are a few things to deplore in the reports; loss in membership, closing of two Meetings with sale of their church plants, and a shortage of ministers to man the pastorates, we have much for which to be thankful. The de-

partmental work of the church was never more vital and inspiring. Stewardship of all of life with its possessions has been stressed this year and may be one of the factors in our better financial status. Increased salaries and appropriations were a source of gratification in the final summing up of the week's deliberations. Walter Lawrence of Bay Shore, Texas, was a moving spirit on Stewardship Day as he recounted his experience in the blessings of the tithe to his own soul in the Lord's work.

Four were recorded as ministers: George Fred Moore, Wade Dillavou, Athena Mortimer and Irma Mason Morris. Young people were in evidence in the sessions and were used increasingly on committees. The Young Friends Board gave as one of its goals for the coming year, "To bring more young people to Christ." We were proud of the ability shown in the presentation of their work. The Pastoral Committee is urging youth to be sensitive to the voice of the Spirit about entering the ministry.

The Junior Yearly Meeting was in charge of Alice Poole and Margaret Hinshaw. Two sessions a day were held from Tuesday to Friday. There were twenty-six enrolled.

One of the unusual interests that

hearers, facts and figures about the purposes and plans of the Liquor Traffic to capture for its own ends the army of youth in this, our beloved America.

Among these varied concerns of the week, Albert Copeland and Charles Beals brought soul-stirring messages that touched hearts into new depths of emotion and resolve that were most refreshing. For years there has not been such a general return to doctrinal and evangelistic preaching—and we appreciated it.

August 21-27.

OHIO FRIENDS IN ANNUAL SESSIONS

(Damascus)

BY RALPH S. COPPOCK

Ohio Yearly Meeting held at Damascus, Ohio, closed its one hundred thirty-second annual session on Sunday, August 27.

The attendance was unusually good and the inspirational and spiritual tone of high order. Reports from the field indicated a year of satisfactory progress. An increase of seventy in membership was largely due to the three new Meetings established in the Cleveland area. Emphasis upon evangelism and enlargement is embodied in the appointment of Claude A. Roane, not only as pastoral and evangelistic superintendent, but also as secretary of church extension.

Walter R. Williams, with residence at Damascus, was chosen to begin a year of full time service as missionary superintendent. Charles DeVol, the last of the missionaries to be repatriated, addressed the annual missionary service held on Sunday afternoon. He spoke of ancestral worship, marriage customs, and educational interests in China with regard to their particular impact against the progress of Christianity. Despite the presence in America of all missionaries to China, interest in the future prospect of return for service and rehabilitation has already built a reserve fund which has passed the fifty thousand dollar mark.

Tithing, adopted as a basic principle some years ago, is paying in a large way financially. A gain of three hundred, fourteen per cent in eleven years has lifted the reported giving from \$69,000 to \$236,000 this year. Per capita giving, including children, has passed the amount of forty-five dollars.

A representative committee was instructed to give a year of study to the method of selection of pastors for the particular Meetings. This implies that the purely congregational choice is not fully satisfactory and involves the question of supervised selection by centralized authority.

William Kirby, of Huntington Park, California, spoke each evening of the week in sermons committed to definite evangelistic effort. Two expository hours were conducted by G. Arnold Hodgin of Wilmore, Kentucky, and two by Edward Mott of Portland, Oregon. Chase L. Conover, of Richmond, Indiana, represented the Peace and Service Committee in presenting the work of CPS. Financial support of CPS exceeds the use of camps by the membership of the Yearly Meeting. Only two young men are in CPS as compared with more than two hundred, fifty in various classes of military service.

Cleveland Bible College was encouraged to proceed with plans to purchase the buildings and grounds of the Spencerian Business College on Euclid Avenue, within a few minutes walk of the present site of the College. Applications for admission to the College exceed the capacity of the institution. Both sites will be used during the extended process of transfer.

John Williams, Damascus, Ohio; Leon Roby, Marengo, Ohio; David Harper, Cleveland, Ohio; William Green, Cleveland, Ohio; Rendel Cosand, Rescue, Virginia; Alva Thomas, Galena, Ohio; Clyde Smith, Pomona, North Carolina; and James Tatsch, of Alba, Indiana, were recorded ministers. Claude A. Roane, pastoral superintendent, and Walter R. Williams, missionary superintendent, conducted a joint dedicatory service for the newly recorded ministers and for Norma Freer, newly appointed missionary to India. Alena Calkins, about to return to India for her third term, was included in the dedicatory service.

Ralph S. Coppock, presiding clerk; Edward Escolme, recording clerk; Byron L. Osborne, reading clerk; Kenneth A. Carey, announcing clerk; Russell Myers, page, were continued in office for the coming year. At the closing session, Claude A. Roane paid tribute and presented a gift to the presiding clerk in recognition of his having completed twenty-five years as clerk and also for having attended all the business sessions of the Yearly Meeting for a period of thirty-five years.

The place of prayer is a precious habitation. I saw this habitation to be safe—to be inwardly quiet when there were great stirrings and commotions in the world.

Prayer at this day in pure resignation is a precious place; the trumpet is sounded; the call goes forth to the church that she gather to the place of pure inward prayer; and her habitation is safe.—JOHN WOOLMAN.

CLOTHING FOR NORMANDY

During the past two or three weeks I have talked with many people making a number of journeys back and forth to different parts of France. Some of them have been French, some British and some American. Some are soldiers, some airmen, others civilians and relief experts. On one issue they are all united. This is that even in Normandy, a relatively prosperous part of France where there is little shortage of food, there is an urgent need for clothing and layettes, which is not being met; the reason being that for the present, at least there just do not seem to be adequate supplies available, the authorities having underestimated the shortage. Once again, Friends have been able to come forward with a very small and limited offer of help and within a few days of our clothing being donated it was in France and must by now have been distributed. The English Friends sent twelve tons of clothing to France and have more—from AFSC—ready to send. Most of this is from AFSC. The gratitude of the French authorities for the relatively unimportant gift was quite overwhelming.

I realize that I am not telling you anything new, but I do want to emphasize again and again to you and to everyone working for the AFSC Clothing Committee that we are going to find the clothing shortage worse than we feared and that the very best thing that anyone in America can do to relieve the suffering of the people in liberated countries in Europe will be to re-double their efforts to make and purchase garments of every description and in addition collect quantities of bedding and shoes.

One feels very close to the situation here with so many of one's friends making frequent trips to France. Only last week I stayed with a friend of mine in the Red Cross who flew over to spend the morning in Caen, returning to have lunch with me and going back again the same afternoon. When I think of the clothing you are making and the bales in the store rooms in Philadelphia or Chicago or on the West Coast, I can't help wishing that they were here in England, for in a few days they could be in France and in the hands of those who need them so desperately. However, it is not so easy as that, for there is much red tape still to be cut, before the various permits can be granted. But don't forget that the most valuable material contribution we in the American Friends Service Committee can make will undoubtedly be clothing.

JOHN JUDKYN.

Aug. 11, 1944.
London.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

YOUR UNSEEN FRIENDS

A Blackboard Story-Talk About the Board on Christian Education for Sunday School Superintendents to Tell the Children Some Sunday Morning During Christian Education Month.

If you look around you this morning you will see some people who are interested in you, some Sunday school teachers who have come here this morning because they want to help you. They want to help you to be happy and good so you can make others happy and good. You can see these teachers. But I want to tell you this morning that there are dozens, yes hundreds of other people whom you cannot see who are also your friends and want to help you be happy and good. Maybe you didn't know there are hundreds of people who want your Sunday school to be interesting to you. Who are these people? I will tell you about some of them.

I wonder if you know what these words mean (write "Christian Education" on the blackboard). You all know what a committee is. There are many Friends on Christian Education committees. These committees are interested in you and what you do and learn at Sunday school even though many of them have never seen you. This Meeting has a Christian Education Committee (if this is true), your yearly meeting (explain "yearly meeting" if your pupils do not all understand it) has a Christian Education Committee, and eleven yearly meetings all banded together have a Christian Education Committee only they call it a Board on Christian Education. This kind of Board is just another word for committee. These eleven yearly meetings: Baltimore, Canada, California, Indiana, Iowa, Nebraska, New England, New York, North Carolina, Western, and Wilmington mention your own first and write them in a column on the blackboard). These eleven yearly Meetings send people to meet together and talk things over every five years. Therefore, these eleven yearly meetings in their work together are called the Five Years Meeting. Between these meetings every five years, there are committees or boards working all the time to help all the people who go to the Sunday schools and meetings in all the eleven yearly meetings — Baltimore, Canada, California, Indiana, Iowa, Nebraska, New England, New York, North Carolina, Western, and Wilmington yearly meetings.

There are eight of these Five Years Meeting boards or committees. Some

day I hope you will learn the names of all these eight committees and something about what they do. But today I want to tell you about just one of them—the one we called "The Board on Christian Education." (Write this on the board.) On this Board there are two people representing each of the eleven yearly meetings besides nine people picked just because they are interested in Christian education. The two representatives from our yearly meeting are _____ (write these names on the blackboard.)

Now what does this committee do? Their job is to help people have good Sunday schools, Sunday schools where boys and girls can learn to know Jesus and God and to be good and can have an interesting time as they work together. The Board on Christian Education sends out letters and little books to us and other Meetings to help us in our Sunday school work. They also prepare Sunday school lessons and Penn Weekly (Tell which Penn Series Sunday school lessons you are using) for us to buy and use.

The people on the Board of Christian Education are busy people. They cannot do all the work that needs to be done and so they hire some people to spend all their time working to help our Sunday schools. These people have to have offices in which to work. Their offices are in a building at Richmond, Indiana, which we call The Friends Central Offices. Perhaps you have visited there. The Board on Christian Education has three people working for them now. Lillian Shepard and Carolyn Cox who prepare the Sunday school materials, and Charles Thomas who is especially interested in young people. Some time Charles Thomas or Lillian Shepard may come to our meeting to visit us and talk to us and see what we are doing in our Sunday school and young people's society.

In order for the Board on Christian Education to do all of this they have to have money to pay for the offices and materials they use and pay the salaries of the people who work for them. The other Five Years Meeting committees also have to have money so the eleven yearly meetings who belong to the Five Years Meeting decide every year how much money they will give so that their committees can do the work for them. They also decide how this money will be divided up between the eight boards or committees. The work that these boards do is called the "United Services." (Write this on the blackboard. You may also draw a circle like a pie and divide it into eight slices for the eight boards and committees. The budget at the bot-

BUDGET FOR UNITED SERVICES

Allotments		
Mission Board	\$57,200.00	79.67%
Christian Education	9,750.00	13.58%
Peace Board	2,600.00	3.62%
Public Morals	1,000.00	1.39%
Social Order	500.00	.69%
Board of Education	250.00	.35%
Evangelism	250.00	.35%
Stewardship	250.00	.35%
	\$71,800.00	100.00%
Fixed Charges		
Aged Ministers	\$ 1,200.00	
Cooperative Fund	7,300.00	
To Publication Board	354.00	
Reserve	1,346.00	
	\$10,200.00	
GRAND TOTAL	\$82,000.00	

tom of the page can be your guide. Mark the pie "United Service Budget.") United, of course, means together, and this work or service is what all of us eleven yearly meetings do together. The money which we give to these United Services is called the United Service Budget. Our yearly meeting gives to this budget. In order for each yearly meeting to give, the meetings have to do their part. Last year our meeting gave to the United Service Budget (put on the blackboard the amount which your meeting gave). Your fathers and mothers and you (if the children did help with this) helped to give that amount so that you were helping your unseen friends to help you in your Sunday school.

This year the eleven yearly meetings decided to give the boards more money than last year because they wanted the boards to do more work for us. For example, they want to give the Board on Christian Education more money so they can hire another person to work in the office helping with the typing so that Lillian Shepard can go out and visit the meetings more so that she can know us all better and work with us in a better way. If this money is raised, Lillian Shepard may be able to get to our meeting. (Say this unless your meeting is so far away from Richmond that it seems improbable.)

Last year it was necessary for each Meeting to give ninety-five cents for every mother and father and son and daughter in their meeting, that is, for full members and associate members. That was a little less than two cents a Sunday. This year each Meeting in order to make up the amount will have to give \$1.17 for each of its members (put this amount on the blackboard) which is a little more than two cents a Sunday. (Explain at this point to the boys and girls the plans which your meeting has for increasing their gift to the United Services. If this plan involves the cooperation of the children, explain this to them.)

All these people on the Christian Education committees believe that the most important thing for anybody in the world to do is to love and serve God because he loves and serves us and so they want to help you be better children of God.

L. W. S.

Let us then try what love will do. For if men do once see we love them, we should soon find they would not harm us. Force may subdue, but love gains; and he that forgives first wins the laurel.—WILLIAM PENN.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THROUGH NATURE TO GOD

My Father worketh hitherto, and I work.

JOHN 5:17.

* * * *

The world we live in is a fairy land of exquisite beauty, our very existence is a miracle in itself, and yet few of us enjoy as we might, and none as yet appreciate fully, the beauties and wonders which surround us. . . .

SIR JOHN LUBBOCK.

* * * *

Sweet house of God, sweet earth so full of pleasure,

I enter at thy gates in storm or calm;
And every sunbeam is a joy and treasure,
And every cloud a solace and a balm.

FREDERICK GEORGE SCOTT.

* * * *

We are rising to the conviction that we are part of nature, and so a part of God: that the whole Creation—the One and the Many and the All-One—is traveling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy. We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we, too, each to other, some times experience the joy too deep for words.

SIR OLIVER LODGE.

* * * *

God did not make all the earth beautiful in one act of creation. He planted the possibilities for countless gardens, meadows and mountains, and the earth is still in the process of creation. He did not make the lives of his children perfect in one act of creation. He planted in them the possibilities of perfection and left them to discover their own unguessed resources. He did not create a completed society. He planted brotherhood in the human heart and left its nurture to us.

MARGUERITTE HARMON BRO.

* * * *

To begin each day as if it were opening for the first time into the freshness and vibrancy of expectant living is to enter into the joy of the morning as a spiritual experience. . . .

One friend understood a little better, one prejudice rooted out, one slight for-

given, one measure of good will fortified each day—think what mighty opportunities lie hidden within the next circling of day and night!

MAX A. CAPP.

* * * *

Just as Newton did not pass the Law of Gravitation, but discovered it; so we do not pass the moral laws written in the constitution of things; we discover them. And we must come to terms with these moral laws, just as we must come to terms with the law of gravitation. If not, we shall be broken. We do not break these moral laws; they break us.

As Sophocles puts it:

"The unwritten laws of God that know no change,

They are not of today nor yesterday,
But live forever, nor can man assign
When first they sprang to being."

E. STANLEY JONES.

* * * *

Infold us with thy peace, dear moon-lit night,

And let thy silver silence wrap us round,

*Till we forget the city's dazzling light,
The city's ceaseless sound . . .*

God of all beauty, though the world is Thine,

Our faith grows often faint, oft hope is spent;

Show us Thyself in all things fair and fine.

Teach us the stars' content.

VIKRA SHEARD.

FEDERAL COUNCIL ON RACE

Asserting that the racial tensions which exist in our great centers of population are played up by our enemies, Bishop G. Bromley Oxnam told the Senate Education and Labor Subcommittee recently that religion, education and the law must unite to remove the causes of such tension and "thus forestall petty demagogues who may appeal to prejudice and passion and summon men to the ways of violence."

Appearing as a representative of the Federal Council of the Churches of Christ in America at the opening sessions of the hearings on legislation to create a permanent Fair Employment Practices Committee, Bishop Oxnam declared that "the right to work is elementary."

"Within this right," he continued, "a man's opportunities should be determined by his character and his capacity, never by his color and his creed. The proposed legislation seeks to guarantee this right and is necessary for the reason that an abstract right must be made enforceable if it is to be meaningful."

Whittier California Meeting

Another Word Picture of Our Meetings

By O. Herschel Folger

BEAUTIFUL FOR SITUATION," Whittier lies along the edge of the Puente Hills, looking to the snow-capped mountains in one direction and to the ocean and the peaks of Catalina in the other. The site was wisely chosen by the Friends from Wilmington, Ohio, who settled here in the spring of 1887.

We think of those pioneers as we drive past the golden waves of mustard which attracted them, as we cross the Friendly Avenues: Baldwin, Bailey, Bright, Friends, Hadley, Painter, Newlin, Pickering, and as we pass the old ranch house where the first service for worship was held. We see the Spanish background in the Pio Pico mansion nearby and in street signs: Via del Palma, El Rancho, Del Rey. We are enchanted by the beauties of this modern Eden as we go along Citrus, Orange, Walnut, Floral, and Rose Drives, with their bananas, live oaks, jacarandas, their oleanders, geraniums, roses, and poinsettias.

THE PHYSICAL VIEW

We arrive at the imposing brick church at the corner of Philadelphia and Washington, from the roof of which "Joy to the World" has been trumpeted to start the Christmas Sunrise Service for over half a century. The church is surrounded by feathery pepper trees, and the three Bible School buildings are ornamented by their stately palms and the one reminiscent Iowa black walnut. We go into the unprogrammed meeting at nine o'clock and join in an hour of intensive, quiet worship. At the close, we linger a moment to watch the preparation of equipment for the care of the infants during the rest of the forenoon. We then go upstairs into the new primary department. We see the superintendent in the room for worship and the teachers in the six class rooms, getting the work started for the day.

We now proceed to the "bungalow" to witness the training of the students of the junior high. We visit the kindergarten as they begin their two hours in their brightly colored department. We cross to the nursery where the superintendent and a staff of helpers lead a large group of the little ones in a time of worship, and where other leaders take charge during the second hour. We make a brief call in the apartment of the custodian and his family. We then go into the junior building where the superintendent, teachers, and pupils

join in a two-hour program and where the children's library is situated.

We leave here for the main church building and peep into the choir room where the Meeting on Ministry and Oversight may be having a prayer service. When they leave, the minister of music and the organist come in to prepare for the morning music. We stop at the offices of the assistant, the church secretary, the treasurer, and the minister.

We leave the officers to visit briefly the lectures and discussions of the eight adult classes before we go to the basement to see the high school department just as they are separating for their class discussions. After "listening in" to some of the classes, we go into the auditorium, with main floor and balcony having a seating capacity of seventeen hundred. We find that the architecture, woodwork, and pews, with Philippine mahogany predominating, contribute to a happy sense of fitness—attractiveness without gaudiness; simplicity without plainness. We see three hundred fifty to four hundred fifty people; many more attend on special days, twelve hundred at one Easter service. We see all ages: children, if it is the monthly "family day" and they are not in their own departments; young people; middle aged; and many elderly, forty of the membership being over eighty years of age. Fifty to a hundred of the audience are visitors.

THE MEETING AT WORSHIP

The service varies from Sunday to Sunday but guests often speak of the worshipful atmosphere and attitude. Always there is a carefully prepared hour with a blending of quiet music from the organ, congregational singing, a sermon, and a free period when all are invited to worship in silence or to participate vocally, as they feel led. There is an anthem by the choir, selected from the best music, and perhaps an additional solo. Yes, the choir is "vested"—"invested," some call it—but many believe the plain black and white is more Quakerly than a clash of colors. The whole service is centered upon "practicing the presence of God," ever remembering that "the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded."

At the close of an hour and ten minutes we retire to the spacious foyer where we meet old friends and new. In

peace times, we are pleased to find Friends from so many states, and so many Friends Meetings,—Friends whom we know or who know friends of ours.

We make a picnic lunch of our noon meal in William Penn Park, with its rustic bridges, flowing stream, and waving eucalyptus trees. Later, we drive around the hills towards the mountains,—"from whence cometh my help"—in view of the grazing flocks and Basque shepherds,—"He maketh me to lie down in green pastures"—and we do not need to go far to see the desert blossom as the rose. We ride out past the orange, lemon, walnut, and avacado groves, through the oil fields, along the winding drive of Turnbull Canyon to glimpse "Happy Valley," past the quaint English East Whittier Friends Church, Lou Henry Hoover school, and the magnificent high school auditorium, and through the shady Whittier College campus.

THE VARIED SERVICES

At 6:15 we return to the church for a service which will consider some phase of the propagation or application of the gospel. A missionary circle or an adult class or a young people's group may have charge or there may be "worship in music" by the choir.

At 7:30 the three young people's groups meet. The high school Christian Endeavor of some thirty-five is in the popular and much used Sarah Sharpless fireside room. They gather around the fireside for their prayer period and discussion of a Christian Endeavor topic. They may later have a social time, utilizing the handy kitchenette in serving refreshments. The college age group meets in the artistic and home-like fellowship room, with its gas-log fire, drapes, floor lamps, sofas, and occasional chairs. This group selects its own themes for discussion and devotional period. The Young Friends Fellowship meets in the pleasant surroundings of the Bring Two Along class room, where for some time they studied the new "Faith and Practice."

For those who are interested, we visit the dining room, where three hundred fifty may be conveniently served. We are led into the kitchen to see the twenty-four burners, the six baking ovens, the four-compartment warming oven, the four steam tables, the salad and dessert room, etc. We are reminded of how Jesus dearly loved the fellow-

ship of the dining table and of His emphasis upon the Bread of Life and the Water of Life.

We may return to the church on a Tuesday when we meet in the "lounge" with the Friendly Guild, listen to an interesting program, and hear a report on some special project. We may return on a Wednesday evening for a church night dinner, monthly meeting, a "State Night" roll call or simultaneous meetings of the thirty committees. We may come again on a Thursday to see the five missionary circles assembling for an all-day meeting of the Women's Missionary Society. We may drop in once more to see the united church brotherhoods of Whittier at their dinner.

THE SPIRIT OF WHITTIER

As we finally leave the church, we think of the quarter of a century of this building and the fifteen years of the second and the fifteen years of the first. "Except the Lord build the house, they labor in vain that built it." We think of the spiritual imprint on the community of all those who pioneered here. We think of the scores of consecrated Friends who are working conscientiously and sacrificially to make Whittier Monthly Meeting of Friends a power for good.

We say farewell to the church and city, thinking of the Quaker poet's words written to early leaders of the little city in 1890, three years after its founding: "My prayer is that, grateful to the kind Providence that has led you into a fairer Land of Promise than that which the Israelites found beyond the Jordan, you may add to your annual harvest 'the peaceable fruits of righteousness'."

Those who remain pray that their church, college, and city may be worthy of the name of Whittier.

AMONG OUR CONTUIBUTORS

KENNETH E. BOULDING — Professor University of Iowa; Ames, Iowa.

O. HERSHEL FOLGER — Friends minister, Whittier, California.

A. WILLARD JONES — Head of the Boys' School at Ramallah, Palestine.

SAMUEL R. LEVERING — Chairman of the Friends Peace and Service Committee of North Carolina Yearly Meeting; Ararat, Virginia.

W. GLENN ROBERTS — Friends minister; Religious Consultant, National Council Young Men's Christian Association, 3710 Avenue L, Brooklyn, New York.

ELBERT RUSSELL — Dean Emeritus and Professor of Biblical Interpretation, School of Religion, Duke University, Durham, North Carolina.

Forum

Since THE AMERICAN FRIEND has recently celebrated a fiftieth birthday we wonder how many more Friends have taken it for fifty years. How many have equalled the record of this devoted reader?—EDITOR.

Editor, THE AMERICAN FRIEND:

Your notice received and if it were not for my interest in THE AMERICAN FRIEND and the church it represents, I would say stop the paper because I am so blind I cannot read much but the paper, and its predecessor, has been coming to our home almost sixty years, or since I had a home, and still I want THE AMERICAN FRIEND on my table, and to share it with others.

Sincerely,

NATHAN P. HENLEY.

Eudora, Kansas.

Editor, THE AMERICAN FRIEND:

(Letter to a Friend, to Beware of Hasty Judgments.)

For some time I have had drawings to call thy attention to a letter written by George Fox in 1657. This letter has been of much help to me in my efforts to advance toward an establishment in Divine Love, and I have been made to feel that it might be of help to thee also, if thee will receive it tenderly and in the spirit of that love which suffers all things and changes not.

Often we are tempted by a spirit of hasty judgment, and incline to speak out under it, to the confusion of innocent ones, instead of suffering it in silence until we are sure that it springs pure and untainted from the fountainhead of all our lives. For there is a judgment which comes from our own wills and is full of over-zealousness and is brittle for lack of charity; and there is a judgment which is not so much "judgment" as loving reproof, because it springs from the living operation of Christ's spirit within us.

Now the first of these adds not one tittle to the building of God's kingdom in the earth; the second moves mountains. And to learn more and more of the difference between the two—how to shun the one and give sensitive ear to the other—is part of the great work of a Christian life. The more we give in to the temptation of the first, the less are we able to advance in knowledge of the second, and the farther do we become separated from power to influence or change others in any lasting way.

I speak plainly because this is a matter close to my heart. I know only too well the nature of the willful spirit of

judgment over others. I give in to it again and again, until sometimes it seems that I will never overcome. But in the midst of the failures, the truth grows more and more clear—"If we feed upon the faults of our brethren there is danger of starving ourselves."

I am confident that when the weight of this truth finally reaches our hearts, it releases an unfailing spring of divine assistance whereby at last we are enabled to achieve our victory.

So I write to thee, and send this following copy of Fox's epistle, in the spirit of that comradeship which two persons who are engaged in the same spiritual warfare feel for one another; desiring only to share that which has been of help to me.

"Friends: Let God's wisdom have the stay of your minds, and let it be the end of all your words; beware of that spirit that leads out of it into any thing. There is a day coming wherein some may wish that they had walked in wisdom, as touching the weaknesses one of another, or the failings one of another; for what know ye, who may stand or who may fall in the day of God's trial? Then many, that have been unstable, may wish that they had kept their secrets in their bosoms, and in God's wisdom sought to restore all, and not to scatter—as that spirit doth which cannot bear and cover the weaknesses one of another who are yet in the wilderness, where the trials are many.

"I have seen great danger in this thing. Wherefore beware of that spirit that cannot bear one with another, or forgive one another; for that which cannot, will discover rather than cover, and bring a cloud over many, wheresoever it is received, and raise the contrary in many, and veil the just (it may be in whole meetings), for want of wisdom to be stayed in the meek spirit, which tries all spirits, and gives clear sight of things. For want of this many may be cast by, and scarce ever restored again.

"Therefore, I say, tread over the dead, and that which works in that nature, and reach to the witness in all. So will ye stand for God, and God will bless you in the day of trial."—GEORGE FOX.

Thy Attached Friend,

W. R.

Editor, THE AMERICAN FRIEND:

Looking backward over a period of four consecutive summers when I spent my vacations in CPS camps, I find nothing but happy memories of profitable experiences while living with my younger brothers. Their attitude against race discrimination was most stimulating.

A friend of mine who was chaplain in a New York State Prison, decided that he must have practical knowledge of the daily lives of his men if he was to work

efficiently among them. In order to gain it, he requested to be assigned to a cell and share their lot.

It was with some such motive in mind that I made my first visit. My request was that they would not regard me as a visitor, but would think of me as being an assignee. I have never forgotten their cooperation. From early dawn until late at night I shared in everything, but whether it was working in a water hole, in a nursery, or whatever the task might be, I realized that in spite of my willingness to sacrifice, they were paying a far greater price than I had been asked to pay.

My services were only voluntary—theirs were forced. I had not been assigned for the duration. I could leave camp whenever I wished. I was not working for a few cents a day. I was not on detached service, and having most of the money that I had earned placed in a frozen fund to be used at the discretion of those to whom it did not belong. Nor were my dependents and I unprovided for in case of sickness or accident, nor subject to the insults of public opinion.

As my visits were repeated and I lived among them, I became concerned over the lack of interest that was being shown by older Friends. Their financial contributions are to be commended, but companionship is also very badly needed.

We taught our youth the peace testimony according to the way of Friends, but we have opened our camps to those of all faiths. Are we caring for the strangers within our gate? Not to convert them, but to give sympathy and encouragement. Some of them may be standing alone, and because of their convictions are unrecognized by the group to which they belong.

If they are sacrificing their freedom for their faith in the teaching of Jesus, we can do nothing less than show our belief in it, and them, by standing unitedly with them whether they are of our household of faith, or some other.

"All we like sheep have gone astray"—the way of man has failed. Whatever our religious affiliations may be, if we are to survive we must rebuild, unitedly, not obeying the way of man but the way of God, as these young men have done. They need our moral support. There is a work for some one. Who will carry the torch? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

NATHANIEL E. CRONK.

The culminating point of administration is to know well how much power, great or small, we ought to use in all circumstances.

CHARLES LOUIS MONTESQUIEU.

Book Reviews

BRINGING UP OURSELVES

BY HELEN G. HOGUE

Scribners, 1943. 162 pp., \$1.50.

Psychology, which in time past has been unbelievably sterile of practical results, is finding many fruitful applications today. Mrs. Hogue's book is a good illustration of this commendable trend. She has taken the best of present-day psychology and applied it to the practical problems of living. In so doing she has found that the best in psychology is in line directly with the teachings of Christ.

For the purpose of understanding the growth of wholesome and therefore, Christian personality, this is one of the most important books for parents or teachers, to appear within the year. It is written in non-technical language and illustrated with concrete examples. It is hardly a book to be read once and laid aside, but it should be re-read occasionally in the light of new experience. It does not contain a lot of new material for those who read continually in this field, but it is a very fine application of tested truths to the business of guiding growing character. Most of us as parents, teachers and friends, fall so far short of making use of these simple but fundamental principles that we need just such a convincing presentation as this book gives.

If parents read only one book this year, it should be this one.

CECIL E. HAWORTH, *Chairman*, Dept. of Christian Home Life, High Point, North Carolina.

CHILDREN NEED ADULTS

BY RUTH DAVIS PERRY

Harpers, 1943. 136 pp., \$1.50.

The author of this volume is the Director of the Nursery School and Kindergarten of the Riverside Church, New York City, and the material is drawn from this source. Out of such a background Miss Davis has written a book that is rich in case studies sketched with a wholesome religious insight.

As is indicated by the title, the basic thesis of the author is that children learn most through their association with adults. The grouping of the material makes an interesting arrangement, as is seen from the chapter headings: "The Beginnings of Discipline," "The Beginnings of Routine," "The Beginnings of Science," "The Beginnings of Art," and "The Beginnings of Religion." The author never strays far from the practical, every-day affairs of

the small child. Parents of pre-school children will find the book constructive, enlightening, helpful and readable.

CECIL E. HAWORTH, *Chairman*, Department of Christian Home Life.

High Point, North Carolina.

OREGON FRIENDS EXPAND

Four new Meetings under Friends' leadership are now showing progress in southern Oregon. The first to be set up in the fall of 1942 was the revived Sprague River work, in the Klamath Indian Reservation, which is an outgrowth of the ministry of Friends to the Western Indians in Oklahoma. Occasional devotional meetings have been conducted in Klamath Falls, forty miles distant, which is the countyseat and also a city of about twenty-two thousand people. Oregon Yearly Meeting also purchased a parsonage property in Medford in the fall of 1942. This little Meeting has shown a solid development. Because of building controls, the worshipers must still meet in the home; but plans are now being perfected for a substantial brick meetinghouse to be constructed just as soon as permission is granted. Perhaps the most significant task accomplished by the Medford groups has been the construction and maintenance of a "hobby house," which has ministered to about seventy-five grade school children of the community.

Medford Friends have assisted in the initial stages of a new church at Talent, a small town seven miles distant. They were able to rent an old church and in it have conducted Christian Endeavor and Sunday evening meetings for about a year. A strong Christian Endeavor society was organized at Easter time. Permission was granted in June to start a Sunday School and now a morning Meeting for Worship is conducted. George and Elenita Bales, recently graduated from Pacific College, have arrived to assist in the ministry. The Talent people are now supporting a rural Sunday School and preaching point at Wagner Creek in the Siskiyou Mountains, in cooperation with the American Sunday School Union.

Two things stand out in relief as one looks at these new Friends outposts. The first is that, under the good hand of God, nearly two hundred people are now hearing the Gospel through Friends who were not being reached two years ago. The other is that all of these points are two hundred, fifty miles from the nearest Friends Meetings, and feel the problems of isolation and lack of close fellowship with others in established centers. Milo and Helen Ross, formerly of Greenleaf, Idaho, are moving spirits in this area of expansion.

QUAKERDOM AT LARGE

Will Engle of Colorado Spring spent July and August in Tennessee with the missionaries, Edward and Violet Linton. Violet Linton is his daughter. He has gone to help Edward build a church. Happy days for this family as they build.

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The Board of Directors of the American Friends Service Committee has spoken formally and forcefully on the Philadelphia strike. This strike was fermented by whites protesting the advancement of Negro workers. What more may be back of the strike time only will tell.

* * * *

The long-awaited establishment of a Government camp in the East moved one step closer to reality this week with the announcement by Selective Service that, in response to a request from AFSC-CPS and the men at Coshocton, it is willing to consider taking over the Ohio camp.

* * * *

The CPS Camp at Gatlinburg, Tennessee, has a wide representation of Friends. While of the one hundred and nineteen campers only forty-two are Friends, they represent sixteen Yearly Meetings and three Independent Meetings. John and Ruth Ferguson are directing. Anne Calley is Camp nurse.

* * * *

New information released by Perry Hayden, superintendent of Stewardship for Ohio Yearly Meeting, indicates a per capita giving of \$45.20 for the past year. This is a total of \$236,524.11 for all funds raised by the churches, for local and benevolent purposes. The goal is an average of fifty dollars.

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A CPS Camp needs an electric record player for musical inspiration and enjoyment during long winter months. They would also like contemporary fiction, biography and current events. Friends who can make any of these available should write Purnell Benson, CPS 135, Germfask, Michigan.

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Recommendations that freedom of movement be restored to loyal Japanese Americans have been passed by the national conferences or assemblies of the Methodist, Baptist, Presbyterian, and Reformed Churches, and by other regional church organizations, including the California Yearly Meeting of Friends.

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CPS men serving at the Cheltenham School for Boys are in need of magazines for their work with the juvenile delinquents at this institution.

Pictorial magazines such as *Life*, *Look*, *Fortune*, and *Pic* are especially needed, as well as *Colliers*, *Outdoor Life*, *Boys Life*, and magazines on *woodcraft*, *airplane modelling*, and *carpentry*. Anyone wishing to contribute magazines, or to the recreational fund, should send contributions to CPS 52, Cheltenham School for Boys, Cheltenham, Maryland.

* * * *

First CPS man to give direct aid to German War Victims, is the claim of a man at New Lisbon, New Jersey. Several of the men have been working in a nearby cannery after hours, where some German prisoners of war are also working. One of the CPS men was asked to get water the other night for some PW's who were working high on a stack of cases of tomato juice. . . . Several men have been able to try out their book-German on the men with varying success. Incidentally, other employees at the State Colony think it a little unfair that PW's are paid eighty cents a day while CO's get fifty cents. They're never heard about working for eight cents a day.

* * * *

Orville Mendenhall, representing the Service Committee and the Five Years Meeting during the past year, has rendered a greatly appreciated service. From one campus it was reported that " . . . the visit of Dr. Mendenhall to our campus last year was one of the high spots of the year. His contribution was genuine and lasting. . . Basically his contribution is a religious one. He has a simple message to give, but it is a profound message, given with clarity, simplicity, and eagerness. . . The simple, pictorial way in which he presents his message remains with people."

Local Meetings, conferences and other groups have likewise been benefited by his ministry-at-large.

* * * *

The Iowa Young Friends Conservative held their annual conference between Yearly Meeting sessions at Paullina, Iowa, Eighth month 16-21, with a registration of fifty-five. The theme for discussion was, "Young Friends' Responsibility in the Home, Community, and Nation." Panel discussions and leadership were provided by: Ruth Miller, William Penn College; Leonore Goode-now, Scattergood School; Elsie Boulding, Ames; Howard Alexander, Cherokee CPS Unit; Horace Autenreith, Trenton CPS, North Dakota; Wilson Hodgkin, New Lisbon CPS Unit, New Jersey; Byron Thomas, Assistant Director, Ames

CPS Unit; Arthur McKeel, Dean of William Penn College; and John and Miriam Brush, Ames CPS Unit. The presence of Howard Brinton, Pendle Hill Director, and Philip Jacob, AFSC, was also greatly appreciated.

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Jack K. Nutley, a Friend from the Channel Islands, interned at Laufen, Germany, has sent a Red Cross message, dated April 19, 1944, to Clarence E. Pickett: "Thank you for your very kind greetings from American Friends. The message has taken almost a year to reach us. From London Yearly Meeting, you have no doubt learned some of our history.

"Once again we send to American Friends our love. We have continued to meet regularly since coming to Germany and have found many opportunities to bear witness. It has been a great source of encouragement to us to be in contact with Friends in many lands. American Friends are in our thoughts and prayers. As we pray for you, pray for us. If we can assist you to assist others by our presence here, we shall be pleased to serve."

* * * *

The members of the Chicago Work Camp, in an effort to clarify and explain their presence to visitors who are curious as to why a group of young people should spend their vacations working in a Negro community, have listed what seem to them the five principal purposes behind Friends' Work Camps. They are: 1. To learn about working with our hands, and about hard physical labor as a method of establishing a bond of understanding and common interest between those working; 2. To work in any area of need, regardless of race or religion. In this case an area of racial tension, primarily the result of a housing situation; 3. To work not for the people but *with* them, and to give them a hope that the problem is not insoluble; 4. To learn the discipline of hard work with the hands, and cooperative living on a simple scale.

NEWS OF OUR MEETINGS

Ludlow and Ruth Clark Corbin, members and pastors of Indiana Yearly Meeting, were among the leaders of the Pueblo, Colorado, Young Friends Conference. Millard Powell, secretary for Nebraska Yearly Meeting, was pastor-counsellor. Pueblo Quarterly Meeting is one of the remote yet important parts of the Nebraska Yearly Meeting and of the Five Years Meeting. The "Friendly

Venture" is the news letter by which the Quarterly Meeting shares its program.

* * * *

The ladies of the Anderson Friends church gave a shower at the home of Albert and Jane Pike for Sara Elizabeth Reed Shields. She, with her husband, John Bartram Shields, who is being recorded a minister by Anderson Monthly and Fairmount Quarterly Meetings, will go to Charlottesville, Indiana, to take up the work in the Friends' Meeting there. Homer Biddlecum, formerly pastor, is taking up the work at the North Tenth Street Meeting in Richmond, Indiana.

* * * *

Salem Quarterly Meeting was held at Cedar, Iowa, August 19-20, with all Monthly Meetings well represented. No visiting ministers were present. Carrie Wickoff, pastor at Stockport and Hickory Grove, spoke Saturday morning from the text Joshua 1:8. Pearle Wickoff and Marjorie Frazier brought messages in song. The luncheon hour afforded a time of fellowship. The afternoon meeting was given over to discussion of business and the reading of statistical reports. The juniors were well represented and were under the direction of their leader, Lora Nellis and assistant leader, Pearle Wickoff. Clinton Nellis, pastor of Salem Meeting, spoke on Sunday morning.

* * * *

In Muncie, Indiana, Friends Meeting are two Bible School classes, each doing an exceptional piece of work. The United Friends Class, composed of middle-aged married people, are sponsoring a Junior church. The children who come to Meeting hear a sermonette by the pastor, designed for child-interest, and then go to their room and are led in a worship service by some one selected by the United Friends' Class. The Friends-Maker Class of young married people recently held a meeting at which forty-nine adults and twenty-six children were present. The Bible School teachers of the children were also present. A fund was started to pay the expenses of the children of members of this class to Quaker Haven as they reach the proper age.

* * * *

St. Petersburg, Florida, Friends closed a very successful year in May, and since that time have held a meeting for worship on the first Sabbath of each month with a much better attendance than usual in the summer months. On July 9 the congregation of the Trinity Methodist church were guests at a Friends meeting conducted in the Quaker way, in which it was felt that all received a blessing. Their pastor is much interested in Friends' beliefs and there has been

mutual benefit in the fellowship that has been enjoyed with this neighboring church. On the third Sunday evening of each month a meeting has been held in the homes when Howard E. Collier's book, *The Quaker Meeting*, has been read and discussed. The group there is looking forward to the season when Friends from the north will be in Florida, and tentative plans have been made for a First Day School. Meetings for worship will be held at 130 Nineteenth Avenue, S. E. at eleven a. m. each Sunday after November first, and all Friends coming to St. Petersburg will be very welcome.

* * * *

After nine years as pastor at Charlottesville, Walnut Ridge Quarterly Meeting, Homer Biddlecum left to serve the North Tenth Street Friends Meeting in Richmond, Indiana. He leaves behind him, the regrets of the community as well as of his own church members, and carries with him the good wishes of all in his future work.

PACIFIC FRIENDS MEET

The Pacific Coast Association of Friends, representing groups located from Seattle to San Diego, closed its annual session at Palo Alto this afternoon.

In the discussion of Post War Problems, it was proposed that Departments of Education develop plans that would make possible, or require, each student to devote one year to some form of constructive service of civic or national significance. This was suggested as a substitute for the proposed continuation of military conscription after the war. One of the sessions was devoted to an analysis of the Japanese Relocation Problem. Approval was given to any plan that allows for a just and fair relocation of these people in their former homes or to some other place of their choice. The Friends went on record as favoring the establishment of some form of world order in which the United States would take its share of responsibility, expressing this by means other than military domination.

Harold Chance, a representative of the American Friends Service Committee of Philadelphia, was present and added a great deal of intimate information as to the activities of the Committee in all parts of the world. He has been holding conferences with the staff of the branch office of the Committee on the coast. Peter Tennant was present and reported on the work of the Friends Ambulance Unit working in China under the joint auspices of both the British and American Quakers.

ROBERT DANN, Clerk.

C.P.S. CONTINUES?

"While a majority of the assignee members of the CPS (Executive) Committee believed that the AFSC should not administer base camps, unity in other respects was substantial and it was the judgment of the Committee that such base camps as seemed useful to a proper completion of the Civilian Public Service program should be administered. The CPS Committee, therefore, recommends to the Board of Directors of the American Friends Service Committee, the adoption of the report of the Sub-committee on the future of CPS, hoping that we may go forward with increasing participation of Friends and others under religious concern for the strengthening of a constructive and peaceful way of life."

With this "minute" the CPS (Executive) Committee on August 25, recommended the continued participation by the AFSC in Civilian Public Service on the basis of greater ministry to the increasing needs of CPS men and their dependents, improved Government camp opportunities and the maturing of the entire Friends CPS program so as to help the individual CPS man get started in the work and in the community in the post-war world where he can make the most satisfying adjustment and the greatest contribution.

Quaker Meditation Number II

To fill the growing need for daily devotional material with a Friendly emphasis, suitable for use in individual, family, or group worship, *Quaker Meditations Number II* has been prepared by some of the outstanding, present-day leaders in the Society of Friends. The writers have based their meditations on different books of the Bible, bringing a wide range of thought from a rich and varied background. The book is designed to lead the reader on from the thoughts of older Friends of another day, as expressed in *Quaker Meditations Number I*, to those drawn amid the tensions of today from that source of living truths which has stood the test of the ages. The contributors are:

O. HERSHEL FOLGER	ALEXANDER C. PURDY
SAMUEL L. HAWORTH	ELBERT RUSSELL
CHRISTINA H. JONES	EMILY PARKER SIMON
ARTHUR J. MEKEEL	EDGAR H. STRANAHAN
WM. O. MENDENHALL	WILLARD O. TRUEBLOOD
LEVI T. PENNINGTON	LYRA T. WOLKINS
CHARLES M. WOODMAN	

Those who have found a source of help in *Quaker Meditations Number I*, as well as others, will want to secure this companion book. It is priced at just 35 cents and may be secured from The Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

CONSCIENTIOUS OBJECTORS INVADE NORMANDY

Both the German and the British military and press have expressed wonder at the dropping of unarmed, conscientious objectors as medical assistants with the first wave of paratroopers behind the German lines on "D" Day.

A captured German officer reported:

"When the thunder of British planes filled the air and down on French soil tumbled hundreds of British paratroops, I scattered my men where the paratroops had landed and warned them they must be swift and ruthless, then set off to kill my own personal Englishman. What happened when I found the first Englishman is the reason I say your people are mad. I lifted my revolver and fired at him twice. The two shots missed and the British paratrooper dodged behind a tree. But instead of firing back he cried out in German: 'Tell me, herr officer, have you fellows any blankets we can borrow?'"

"Who are you? What's this nonsense?" I asked.

"I am a conscientious objector," he said calmly.

"Then what are you doing here?" I asked.

"Oh, our blankets dropped into a marsh and we've got wounded, including a couple of Germans, in a cottage up the road and I'm looking around for something to keep them warm. Can you help me?"

"The British truly are mad, stark staring mad. But it's a glorious kind of madness just the same."

A correspondent of the *London Times* who cracked up with a glider unit on "D" Day, describes his encounter with the C.O. paratroopers: "Along the road in a barn I found a dressing station. I sent stretcher-bearers back to the glider and asked an orderly to take a look at the various minor wounds I had received. He went to work with sticking plaster, ointment and bandages, saying suddenly, 'Of course, I don't approve of all this.' (the war) This struck me as an extraordinarily prim remark to make in the circumstances, and I asked for an explanation. He told me that he was a conscientious objector who had volunteered for work as a parachutist medical orderly. He added that about half the medical orderlies who had jumped with him were also conscientious objectors."

A government for the people must depend for its success on the intelligence, the morality, the justice, and the interest of the people themselves.

GROVER CLEVELAND.

BIRTHS

HOLE—To Francis D. and Agnes Calvert Hole a son, Benjamin Calvert, on September 4, in Indianapolis, Indiana.

HOUGHTON—To Daniel and Anna Houghton, Arthurdale, West Virginia, on July 16, a son, John Daniel.

MORLAN—To Lawrence L. and Beatrice Cox Morlan on June 18, a daughter, Judith Ellen, at Washington, D. C.

MULLIN—To Warren D. and Jo Seminars Mullin at Washington, D. C., on May 9, a daughter, Tracy.

STANTON—To Henry E. and Evelyn H. Stanton at Chicago, on July 1, a daughter, Barbara Evelyn.

STANTON—To Alfred H. and Harriet M. Stanton, at Washington, D. C., on July 14, a son, William Henry.

WHITE—To Allen J. and Ellen V. White a son, Ronald Rountree, on August 25, at Washington, D. C.

MARRIAGES

SHIELDS-REED—Sara Elizabeth Reed, daughter of Lawrence and Etta Reed of East Liverpool, Ohio, to John Bartram Shields, son of Ralph C. and Carrie Brattain Shields of Anderson, Indiana, on August 15. The ceremony was held in the chapel of Cleveland Bible College, of which they are both graduates, with President W. A. Spring and Etta Spring, assisted by J. S. Maddox of Salem, Ohio, officiating.

DEATHS

ARONSON—Emma Allen Aronson at Earlham, Iowa, on July 24, aged eighty-four years. She was the daughter of Henry and Lucinda Dare Allen. She was an active member of Earlham Friends Meeting. Surviving are her husband, Lars Eric Aronson; two daughters, Anna Beegley of Paonia, Colorado, and Hesper Mapes of Dexter, Iowa; eight grandchildren and fifteen great grandchildren.

GLUYS—J. Howard Gluys, son of the late J. Marmaduke and Zelinda A. Gluys, suddenly on July 23 at Richmond, Indiana. He was a birthright member of Friends and charter member of West Richmond Friends Meeting, where he served many years as a trustee. He is survived by his wife, Ruby Macy Gluys;

two daughters, Mrs. David H. Bingham, Jr. and Mrs. David C. Hawk; and two sons, Howard Macy and Charles Byron Gluys, all of Richmond; one sister, Mrs. Wyatt S. Wood, Bloomfield, New Jersey; and three grandchildren. Funeral services were at West Richmond Friends Meeting with Charles M. Woodman and R. Furnas Trueblood in charge; burial being made at Earlham Cemetery.

KENWORTHY—Lula A. Kenworthy at Kokomo, Indiana, on July 26. She was the daughter of Robert and Angie Harrison and spent her girlhood days in Hamilton County. In 1915 she was united in marriage with Elbert Kenworthy. She was a member of the meeting of Ministry and Oversight of Kokomo Union Street Meeting. Beside the husband, she leaves a sister, Mrs. Luther Wade, of Hamilton County; a brother, Frank L. Harrison of South Bend; and several nieces and nephews. Services were held in the church with Murray S. Kenworthy in charge, assisted by Ora A. Thomas.

PRYOR—Rolland Eugene, youngest son of Clarence and Lora Couch Pryor of Earlham, Iowa, was killed in action in Guam on July 21, at the age of nineteen years. Beside the parents, he is survived by one sister, Mildred DeVault of Earlham, Iowa, and one brother Ivan who is also in service. Memorial services were held on August 27.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Single Copies, 10 Cents
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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone PL. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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